HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.
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JOSEPH HORACE KIMBALL, Editor.

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ANTI-SLAVERY.

[From Channing on "Slavery."]

Slavery and the Scripture.

Attempts are often made to support slavery by the authority of Revelation. "Slavery," it is said, "is allowed in the Old Testament, and not condemned in the New.—Paul commands slaves to obey. He commands masters, not to release their slaves, but to treat them justly. Therefore slavery is right, is sanctified by God's Word." In this age of the world, and amidst the light which has been thrown on the true interpretation of the Scriptures, such reasoning hardly deserves notice. A few words only will be offered in reply.

This reasoning proves too much. If usages, sanctioned in the Old Testament and not forbidden in the New, are right, then our moral code will undergo a sad deterioration. Polygamy was allowed to the Israelites, was the practice of the holiest men, and was common and licensed in the age of the Apostles. But the Apostles nowhere condemn it, nor was the renunciation of it made an essential condition of admission into the Christian church. It is true that in one passage Christ has condemned it by implication. But is not slavery condemned by stronger implication, in the many passages which make the new religion to consist in serving one another, and in doing to others what we would that they should do to ourselves? Why may not Scripture be used to stock our houses with wives as well as with slaves?

Again. Paul is said to sanction slavery. Let us now ask, what was slavery in the age of Paul? It was the slavery, not so much of black as of white men, not merely of barbarians but of Greeks, not merely of the ignorant and debased, but of the virtuous, educated, and refined. Piracy and conquest were the chief means of supplying the slave-market, and they heeded neither character nor condition. Sometimes the greater part of the population of a captured city was sold into bondage, sometimes the whole, as in the case of Jerusalem. Noble and royal families, the rich and great, the learned and powerful, the philosopher and poet, the wisest and best men were condemned to the chain. Such was ancient slavery. And this, we are told, is allowed and confirmed by the Word of God! Had Napoleon, on capturing Berlin or Vienna, doomed most or the whole of their inhabitants to bondage; had he seized on venerable matrons, the mothers of illustrious men, who were reposing, after virtuous lives, in the bosom of grateful families; had he seized on the delicate, refined, beautiful young woman, whose education had prepared her to grace the sphere in which God had placed her, and over all whose prospects the freshest hopes and most glowing imaginations of early life were breathed; had he seized on the minister of religion, the man of science, the man of genius, the sage, the guides of the world; had he scattered these through the slave-markets of the world, and transferred them to the highest bidders at public auction, the men to be converted into instruments of slavish toil, the women into instruments of lust, and both to endure whatever indignities and tortures absolute power can inflict; we should then have had a picture, in the present age, of slavery as it existed in the time of Paul. Such slavery, we are told, was sanctioned by the Apostle! Such, we are told, he pronounced to be morally right! Had Napoleon sent some cargoes of these victims to these shores, we might have bought them, and degraded the noblest beings to our lowest uses, and might have cited Paul to testify to our innocence! Were an infidel to bring this charge against the Apostle, we would say that he was laboring in his vocation; but that a professed Christian should so insult this sainted philanthropist, this martyr to truth and benevolence, is a sad proof of the power of slavery to blind its supporters to the plainest truth.

Slavery, in the age of the Apostle, had so penetrated society, was so intimately interwoven with it, and the materials of servile war were so abundant, that a religion, preaching freedom to its victims, would have shaken the social fabric to its foundation, and would have armed against itself the whole power of the state. Of consequence Paul did not assail it. He satisfied himself with spreading principles, which, however slowly, could not but work its destruction. He commanded Philemon to receive his fugitive slave, Onesimus, "not as a slave, but above a slave, as a brother beloved;" and he commanded masters to give to their slaves that which was "*just* and *equal*;" thus asserting for the slave the rights of a Christian and a Man; and how, in his circumstances, he could have done more for the subversion of slavery, I do not see.

Let me offer another remark. The perversion of Scripture to the support of slavery is singularly inexcusable in this country. Paul not only commanded slaves to obey their masters. He delivered these precepts: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.—Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." This passage was written in the time of Nero. It teaches passive obedience to despotism more strongly than any text teaches the lawfulness of slavery. Accordingly, it has been quoted for ages by the supporters of arbitrary power, and made the strong-hold of tyranny. Did our fathers acquiesce in the most obvious interpretation of this text? Because the first Christians were taught to obey despotic rule, did our fathers feel as if Christianity had stripped men of their rights? Did they argue, that tyranny was to be excused, because forcible opposition to it is in most cases wrong?—Did they argue, that absolute power ceases to be unjust, because, as a general rule, it is the duty of subjects to obey? Did they infer that bad institutions ought to be perpetual, because the subversion of them by force will almost always inflict greater evil than it removes? No; they were wiser interpreters of God's Word. They believed that despotism was a wrong, notwithstanding the general obligation upon its subjects to obey; and that whenever a whole people should so feel the wrong as to demand its removal, the time for removing it had fully come. Such is the school in which we here have been brought up. To us, it is no mean proof of the divine original of Christianity, that it teaches human brotherhood and favors human rights; and yet, on the ground of two or three passages, which admit different constructions, we make Christianity the minister of slavery, the forger of chains for those whom it came to make free.

It is a plain rule of scriptural criticism, that particular texts should be interpreted according to the general tenor and spirit of Christianity. And what is the general, the perpetual teaching of Christianity in regard to social duty? "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Now does not every man feel, that nothing, could induce him to consent to be a slave? Does he not feel, that, if reduced to this abject lot, his whole nature, his reason, conscience, affections, would cry out against it as the greatest of calamities and wrongs? Can he pretend, then, that in holding others in bondage, he does to his neighbor what he would that his neighbor should do to him? Of what avail are a few texts, which were designed for local and temporary use, when urged against the vital, essential spirit, and the plainest precepts of our religion?

I close this section with a few extracts from a recent work of one of our most distinguished writers; not that I think additional arguments necessary, but because the authority of Scripture is more successfully used than any thing else to reconcile good minds to slavery.

"This very course, which the Gospel takes on this subject, seems to have been the only one that could have been taken in order to effect the universal abolition of slavery. The gospel was designed, not for one race or for one time, but for all races and for all times. It looked, not at the abolition of this form of evil for that age alone, but for its universal abolition. Hence the important object of its author was to gain it a lodgment in every part of the known world; so that, by its universal diffusion among all classes of society, it might quietly and peacefully modify and subdue the evil passions of men; and thus, without violence, work a revolution in the whole mass of mankind. In this manner alone could its object, a universal moral revolution, have been accomplished. For if it had forbidden the *evil* instead of subverting the *principle*, if it had proclaimed the unlawfulness of slavery, and taught slaves to *resist* the oppression of their masters, it would instantly have arrayed the two parties in deadly hostility throughout the civilized world; its announcement would have been the signal of servile war; and the very name of the Christian religion would have been forgotten amidst the agitations of universal bloodshed. The fact, under these circumstances, that the Gospel does not forbid slavery, affords no reason to suppose that it does not mean to prohibit it; much less does it afford ground for belief that Jesus Christ intended to *authorize it*.

"It is important to remember that two grounds of moral obligation are distinctly recognised in the Gospel. The first is our duty to man as man; that is, on the ground of the relation which men sustain to each other; the second is our duty to man as a creature of God; that is, on the ground of the relation which we all sustain to God.—Now it is to be observed, that it is precisely upon this latter ground that the slave is commanded to obey his master. It is never urged, like the duty of obedience to parents, *because it is right*, but because the cultivation of meekness and forbearance under injury will be well pleasing unto God. The manner in which the duty of servants or slaves is inculcated, therefore, affords no ground for the assertion that the Gospel authorizes one man to hold another in bondage, any more than the command to honor the king, when that king was Nero, authorized the tyranny of the emperor; or than the command to turn the other cheek, when one is smitten, justifies the infliction of violence by an injurious man."*

Massachusetts Anti-Slavery Society and the Legislature.

An extraordinary scene was exhibited yesterday, [Monday, March 8th,] before a Committee, in the Representatives' Hall, which, if sanctioned by the Legislature, establishes a precedent trampling on the Bill of Rights, on freedom of discussion and petition, and makes the people of Massachusetts meaner slaves than the serfs of Russia. We never witnessed a deeper, though respectfully suppressed, feeling of withering moral indignation, than that which fell upon Senator Lunt, a very young man, and an inconsiderable lawyer, who, as Chairman of the Committee, assumed a tyrannical dictation, which would have disgraced a Pacha with three tails, in his treatment of christian dogs, if summoned before him for the bastinado.

This Committee, of whom were present, yesterday, Senator Lunt, Messrs. Mosely, Lucas, and Corbett, of the House, have had referred to them the part of Gov. Everett's Address relating to Abolition, and also the Resolutions from South Carolina, insolently demanding of this sovereign State, the passage of a gag law against our citizens. The Anti-Slavery Society presented a Memorial to the Legislature, desiring to be heard in full before that Committee, which was granted, and the Memorial referred to the Committee of which young Senator Lunt is Chairman. Yesterday afternoon, the Hall was filled with ladies and gentlemen, to hear the Abolitionists address the Committee. Among those present, were Dr. Channing, S. H. Perkins, Francis Jackson, George Bond, Geo. Odiorne, Col. Swett, Geo. Blake, and many other prominent citizens. The Committee were addressed, with pungent eloquence, and in the most rational, respectful, and orderly manner, by Rev. Mr. May, Mr. Sewall, Professor Follen, of Harvard University, and Mr. Goodell, exhibiting the views and acts of the Abolitionists, and the reasons why no act should be passed by the Legislature, either to stop their mouths, or censure them as citizens.

The Chairman, Mr. Lunt, exhibited a paltry spirit of captiousness throughout, and when Professor Follen, who spoke in the mildest and most gentlemanly manner, made an allusion to mobs where Judge Lynch presided—he was called to order by the Chairman. Professor F. inquired if it was considered disrespectful to the Committee to speak disrespectfully of mobs. Senator Lunt gravely decided that it was. The Professor very properly declined going on, if he could not speak of the tendency of any action by the Legislature to incite mobs against the Abolitionists. Mr. Mosely of Newburyport, one of the Committee, protested against this decision of Mr. Lunt, who finally was obliged to back out, and let Mr. Follen go on. Mr. Goodell spoke next, and alluded to a conspiracy at the South against the North. Mr. Lunt called him to order. Mr. Goodell produced Governor McDuffie's Message to prove what he had said. Mr. Lunt decided that it was disrespectful to allude to an official document of another State in this way, because full faith and credit must be given to the records of another State. Mr. Goodell replied that he meant to give to it just the credit it deserved. He then alluded to Senator Calhoun's gag law report in Congress, upon which Mr. Lunt, with immense dignity, said stop, Sir, and decided that the Committee would hear no more of this. No person present, but the keen eyed Mr. Lunt, could see aught improper or disrespectful in the language of Mr. Goodell. The Abolitionists here took the ground that the Committee denied them the right to be heard. Mr. Lunt persisted.

Mr. May said they came there freemen, and they would depart as freemen should, when their rights were denied. An intense feeling was excited in the audience, by the unheard of conduct of Mr. Lunt, which it was difficult to repress, though no disorder broke out. Dr. Gamaliel Bradford, not an abolitionist, addressed the Committee, most eloquently, for freedom of speech. He said every man would be willing to fall with the Abolitionists if freedom of speech was to be put down through them.

Mr. George Bond (of the firm of Whitwell, Bond & Co.) came forward, and besought the Committee to reconsider the decision. He said he was opposed to Abolitionists, had joined in the Faneuil Hall meeting against them, but that such proceedings as this would make every body who valued liberty, friends to the Abolitionists. The constitution was to be reached through them. He had seen and heard nothing which he thought the Committee might not have listened to without infringing their dignity, and it did seem to him that the Committee were rather too fastidious.

Here he was interrupted by the dignified Chairman, who exclaimed, "Be careful what you say, sir. The Committee will not submit to it." When Mr. Bond closed, voices from the Gallery said "Amen," very audibly.

The committee then broke up in much admired disorder. Mr. Mosely said to Mr. Lunt,—you have been wrong from the beginning, I will not sit in such a Committee. I entirely disapprove of your conduct. Mr. Lucas, we understand also dissented, and Mr. Lunt retired amidst the smothered indignation of the whole assembly.

Members of the Legislature present, avowed anti-abolitionists, declared they were ready to take the subject from this Committee and give it to one who would treat citizens with decency. All present felt that Mr. Lunt had made more abolitionists in an hour than Thompson or Garrison could in a year.—*Boston Advocate.*

[From the New York American.]

Facts.---The regular Trade.

Mr. Editor—On looking into the National Intelligencer of the 10th February instant, I find that the House of Representatives has resolved that "Congress ought not to interfere *in any way* with slavery in the District of Columbia." Ayes 163, nays 47.

The same copy of the Intelligencer contains the following advertisements, viz:

CASH IN MARKET.

I wish to purchase a number of *servants* of *both* sexes, for which I will pay the highest market price. Persons wishing to sell, will do well to call at my residence near the National Hotel. Letters addressed to me through the Post-office shall receive the earliest attention.

WILLIAM H. WILLIAMS, Washington.

CASH FOR 200 NEGROES,

Including *both* sexes, from *twelve* to twenty-five years of age. Persons having servants to dispose of, will find it to their interest to give me a call, as I will give higher prices than any other purchaser now in this MARKET. I can at all times be found at the Mechanics' Hall, kept by B. O. Sheckle, and formerly kept by Isaac Beers, seventh st., a few doors below Lloy's tavern, opposite Centre Market. All communications promptly attended to.

JAMES H. RICH, Washington City.

CASH FOR 500 NEGROES,

Including *both* sexes, from 12 to 25 years of age. Persons having servants to dispose of, will find it to their interest to give us a call, as we will give higher prices in cash than any other purchaser who is now or may hereafter come into the MARKET.

FRANKLIN & ARMFIELD, Alexandria.

You may perhaps wonder, Mr. Editor, what gentlemen in the District of Columbia can want so many servants for. One advertises for an indefinite number—another for 200, and a third for 500! Please to take notice, that in two of these advertisements, reference is made to "THIS MARKET." The market alluded to is the District of Columbia, the SLAVE MARKET of the United States; and these gentlemen who want so many servants are SLAVE TRADERS. Of the value of this trade to the Metropolis of the American Republic, you may form some idea by the amount paid by the traders for the privilege of carrying it on. I quote from the laws of the CITY OF WASHINGTON, page 149: "For a license to trade or traffic in slaves for profit, whether as agent or otherwise, *four hundred dollars*." But you may perhaps wonder again, Mr. Editor, what these gentlemen traders do with all their servants. Let us again recur to the National Intelligencer of the 10th inst. We there find the following notice:

ALEXANDRIA AND NEW-ORLEANS PACKETS.

Brig *Tribune*, Samuel C. Brush, master, will sail as above on the first of January; brig *Isaac Franklin*, Wm. Smith, master, on the 15th of January; brig *Uncas*, Nath. Boush, master, on the the 1st of February. They will continue to leave this port on the 1st and 16th of each month throughout the shipping season. They are all vessels of the first class, commanded by experienced and accommodating officers, will at all times go up the Mississippi by steam, and every shippers and comfort of passengers. Shippers may prevent disappointment by having their bill of lading ready the day previous to sailing, as they will go promptly at the time.

Servants, that are intended to be shipped, will at any time be received for *safe keeping* at 25 cents per day.

JOHN ARMFIELD,
29th Dec. tf. Alexandria.

Here we have, Mr. Editor, THREE SLAVERS constantly engaged in the trade, and owned by one dealer. Would you know how these slavers are fitted up for the accommodation of *servants*? Mr. J. Leavitt, of New-York, visited the brig Tribune, one of the above, in 1834, and published an account of his visit. He says, "The hold is appropriated to the slaves, and is divided into two apartments. The after-hold will carry about 80 women, and the other about 100 men. On either side were two platforms running the whole length, one raised a few inches, and the other about half way up to the deck. They were about five or six feet deep. On them they lie as close as they can stow away."

As Congress are not to interfere in "*any way*" with slavery in the District of Columbia, we may expect that this trade will flourish exceedingly, since there will be no legal check on the cruelty and cupidity of the traders. In the slave *states* such laws may be passed for the management of slaves, as it may be supposed humanity requires, and there are laws regulating the diet, clothing, and working hours of the slaves.—But as Congress, although possessing "exclusive jurisdiction in all cases whatsoever" over the District, is to exercise no jurisdiction whatsoever in relation to slavery, it is obvious that slavery and the slave-trade, under the sanction and authority of Congress, must acquire a character of peculiar atrocity.

The following expressions of public opinion differ very widely from the sentiments lately avowed in Congress, and which will probably be maintained by certain politicians until the presidential election has been decided:

Resolution of the Pennsylvania Legislature in 1828—"Resolved, that the Senators of this state, in the Senate of the United States, are hereby requested to procure if practicable the passage of a law *to abolish slavery in the District of Columbia*, in such a manner as they may consider consistent with the rights of individuals and the Constitution of the United States."

On the 9th of January, 1829, the House of Representatives "Resolved, that the committee of the District of Columbia be instructed to inquire into the expediency of providing by law for the *gradual abolition of slavery in the District*, in such manner that no individual shall be injured thereby."

On the 28th Jan., 1829, the House of Assembly of the New-York Legislature "Resolved, (if the Senate concur herein) that the Senators of this state in the Congress of the U. States, be, and are hereby instructed, and the Representatives of this state are requested to make every possible exertion to effect the passage of a law *for the abolition of slavery in the District of Columbia*."

The following extract shews us in what light those who contend that slavery in the District of Columbia ought to be abolished by Congress, are viewed by southern gentlemen.

"We are called to distinguish between the petitioners for the abolition of slavery in the District of Columbia, and the abolitionists who are members of the societies. Sir, I cannot distinguish between them. I wish I could honestly. I know not one of these petitioners. I know nothing about them, and cannot therefore say any thing against their personal character. But in relation to the schemes of the abolitionists, and the designs of these petitioners, I have this remark to make, that I cannot distinguish *between the devil and those who do his works*."—[Speech of Mr. Garland in House of Representatives, 6th Jan., 1836.

[From the Liberator.]

Letter from H. B. Stanton.

UTICA, N. Y. March 2, 1836.

DEAR BROTHER GARRISON,

In company with our beloved brother, CHARLES STUART, I arrived here from Albany yesterday. Brother WELD has been lecturing here for the last three weeks. His success has been overwhelming. He has lectured 15 times to promiscuous assemblies, and once to an auditory of ladies. The audiences have constantly been large, the house being filled to overflowing, and much of the time large numbers have been unable to get a spot to sit or stand upon. I am told that last Sunday evening, when brother W. lectured on the Bible view of the subject, many hundreds were compelled to go away, being unable, on account of the throng, to gain admission. He has taken up the subject of free discussion, the constitutional and moral right of northern interference, the right and duty of Congress to abolish slavery and the slave trade in the District of Columbia immediately, the rending of the Union, and handled them in a masterly manner. The rest of the time has been devoted to defining and fully elucidating American Slavery, illustrating and defending the doctrine of Immediate Emancipation, and answering the prominent objections to it, rescuing the Bible from the ranks of the apologists of slavery, vindicating the measures of Abolitionists from the aspersions cast upon them by their opponents;—in short, bringing out, in their majesty and strength, those great moral truths, which form the basis of our glorious cause,—flashing upon them a sunlight of illustration,—sustaining them by facts gathered from inwarm and eloquent appeals to the reason, humanity, manliness, sympathy, patriotism, conscience, benevolence and religion of his hearers. As the first fruits of his labors, rising SIX HUNDRED new members have already joined the Utica Anti-Slavery Society. No particular effort has been made to obtain names. Several hundred more will join as soon as they have an opportunity.—A majority of those who have joined are *men*. They constitute the genuine nobility of the city,—the moral bone and marrow of Utica. Nearly TWELVE HUNDRED have signed petitions to Congress since brother Weld has been lecturing here, a considerable majority of whom are men. I am told they constitute *a majority of the legal voters of the city*.

This, you will recollect, is done in UTICA! Shade of the October mob, whither hast thou fled! Where is Beardsley? Where Judge Hayden? Where Senator Wagner? Where the other 'gentlemen of property and standing' who composed 'the committee of twenty-five?' And more especially, where are the *sans culottes*? What base desertion of their 'southern brethren' in their utmost need! What disingenuous betrayal of 'southern interests and southern rights!' What will Hammond of South Carolina say? And Wise, and Glascock, and Jarvis of Maine? And the UNION too,—ah, the UNION! What can save it from the dread spasms of a speedy dissolution? But, seriously, *is it not a glorious triumph?*

Our brethren here are awake, and moving onward nobly. They are now establishing a press, to be located in Utica. Our friend GOODELL is to be its editor. From this, brother WELD goes to Rochester. He will remain in New-York during the year.

As ever, yours truly,
H. B. STANTON.

Incendiary.

"God commands, and all nature cries out, that man should not be held as property. The system of making men property has plunged 2,250,000 of our fellow-countrymen into the deepest physical and moral degradation, and they are every moment sinking deeper."

The above is the passage in the "Emancipator," upon which a Grand Jury in Alabama indicted ROBERT G. WILLIAMS, its publisher, as "being a wicked, malicious, seditious, and ill-disposed person," and on the strength of which indictment Gov. GAYLE demanded Mr. WILLIAMS of Gov. MARCY of New-York.

And all this because Mr. Williams has published the declaration quoted above—a declaration the first part of which all who will not obstinately shut their eyes and stop their ears, must see and hear to be the fact, and the second part of which the Grand Jury of Alabama and its Governor both *know* to be true, we know it to be true, all who have ever lived among slaves know or may know it to be true. And so—if not before—Gov. Gayle will find it, when he and his slaves stand together at the bar of God.—*St. Louis Observer.*

* Wayland's Elements of Moral Science, pages 255–6. The discussion of slavery, in the chapter from which these extracts are made, is well worthy attention.

POETRY.

The Lord and the Judge.

BY M. V. LOMONOSOV.

[Lomonosov is the father of Russian poetry. It did not advance from step to step through various gradations of improvement, but received from his extraordinary genius an elevation and a purity, which are singularly opposed to the barbarous compositions which preceded him.—His works have been collected into six volumes; and his name as well as that of his rival Tomorokov has already found its way with some particulars of his life and writings, into our biographical dictionaries. Under the engravings of Lomonosov an eulogium is generally found, of which the following is a translation:

Where winter sits upon his throne of snow,
Thus spoke the bright Parnassian deity;
"Another Pindar is created now,
The king of bards, the lord of muse, he."
And Russia's bosom heaved with holy glow—
"My Lomonosov! Pindar lives in thee!"]

The God of Gods stood up—stood up to try
The assembled gods of earth. "How long," he said,
"How long will ye protect impety,
And let the vile one raise his daring head?

'Tis yours my laws to justify—redress
All wrong, however high the wronger be;
Nor leave the widow and the fatherless
To the cold world's uncertain sympathy.

'Tis yours to guard the steps of innocence,
To shield the naked head of misery;
Be 'gainst the strong, the helpless one's defence,
And the poor prisoner from his chains to free."

They hear not—see not—know not—for their eyes
Are covered with thick mists—they *will* not see;
The sick earth groans with man's iniquities,
And heaven is tired with man's perversity.

Gods of the earth! ye Kings! who answer not
To man for your misdeeds, and vainly think
There's none to judge you—know, like ours, your lot
Is pain and death;—ye stand on judement's brink.

And ye like fading autumn-leaves will fall;
Your throne but dust—your empire but a grave—
Your martial pomp a black funereal pall—
Your palace trampled by your meanest slave.

God of the righteous! O our God! arise,
O hear the prayer thy lowly servants bring;
Judge, punish, scatter, Lord! thy enemies,
And be alone earth's universal king.

Is there none to Lament?

BY THOMAS GREGG, ESQ.

Is there none to lament for poor Africa's daughters,
Who are forced from their homes, far beyond the dark wave,
To the land of white strangers, far o'er the blue waters,
And doom'd to the toil and the woe of the slave?

There's weeping and wailing in Congo's palm bowers,
And sad is the plaint on broad Gambia's shore;
For, no more shall the dark exiles cull the bright flowers,
No more shall they hark to the wave's sullen roar!

Oh! weep, lady weep, for Africa's daughters!
For deep is the anguish, and loud is the wail,
That floats far and wide o'er her deep swelling waters,
And is wafted afar on the wings of the gale.

But hearken! a voice has gone forth o'er her mountains,
And a sound, as of gladness, hath rung from her shore;
No more shall bright tear-drops enrich her clear fountains,
The waid of her children shall soon be no more.

At length is the sun of Intelligence beaming,
And lighting the depths of her green palmy groves,
And Bethlehem's Star its effulgence is streaming
O'er the plains, where the wild pagan worshipper roves.

Ah! who will rejoice, now, with Africa's daughters?
From their golden-paved fountains, Oppression no more
Shall force them away, far beyond the blue waters—
Once again they are free—their dark bondage is o'er.

Cincinnati Mirror.

MISCELLANY.

Mr. KIMBALL:—Please give the following article an insertion in the Herald. It will answer for *admonition* to some of our fawning office-seekers, and *warning* to those professing christians who suffer themselves to be deceived by them.

Rev. Wm. D. Cass, of Nashua, presented me this article from an old newspaper in his possession. GEO. STORRS.

Popularity.....A Dialogue.

Scene—*A Lawyer's Office.*
Enter a Presbyterian.

Lawyer. Good morning, Mr P. Take a seat Sir. I attended your meeting, yesterday, and was highly gratified with your new preacher. I admire the warm and powerful style your clergymen are of late adopting. It is certainly well calculated to awaken the thoughtless. If you settle Mr. M. in your society, you may consider me a subscriber. It is true, I am not attached to any order of Christians—but I believe the great bulwark of our national liberties must be the diffusion of knowledge: and I have always observed that your people are foremost in patronizing and sustaining our seminaries and institutions of learning. By the bye, this reminds me that our election is at hand—I hope, Mr. P., we have the pleasure of numbering you among our friends, in the approaching contest.

Presbyterian. I will think of it, sir. [*Exit.*]

Enter Baptist.

Lawyer. Good morning, Mr. B. I am glad you have called. Well, I went down to the river, yesterday noon, to witness the immersion; and I must say that it is a beautiful ordinance; and it seems to me, that your mode of administering it is the most simple and primitive. To see a little group stand upon the banks of a flowing stream—unite their voices in that beautiful hymn, "O, how happy are they"—while the candidate *goes down into the water; and comes up out of the water*, bring forcibly to one's mind the scenes of Jordan and Judea. Besides, your clergyman, Elder K. is a very interesting man. Your church government I have always admired—it is so republican. It was Elder L. of your order, I believe, who carried the great Cheshire cheese to Jefferson. He has been a faithful old patriot. Ah, this puts me in mind that the Jeffersonian principles are again to be contested this Fall, and I hope we shall find you, Mr. B. as firm a patriot as Elder L. has been. [*Exit B.*]

Enter Episcopalian.

Lawyer. Your most obedient Mr. E.—happy to see you, sir. Well, I was in N. York, last week, and I walked four miles in the morning, to hear Bishop H. He is truly a polished and eloquent man; and there is something in your mode of worship, so systematic—so much in accordance with decency and order, and so much the opposite of that wild ranting kind of worship, that I have fallen in love with it. You see here, I have purchased me a Common Prayer Book. The organ and choir in Bishop H's church are superior to any I have ever heard. I called on the Bishop the next morning and obtained an introduction to him. He does not, of course, take any part in politics, yet he gave me to understand, in the course of our conversation, that his *feelings* were on the right side.

[*Exit E.*]

Enter Methodist.

Lawyer. How do you do, brother M. I call you brother, because my parents were Methodists, and when I was a child, the preachers used to visit our house, and I used to call them "brother," from hearing my father and mother call them so. It is singular how strong the impressions of childhood are. Though I do not profess religion, yet I always feel more at home in a Methodist meeting, than in any other. And yet I do not know whether this arises so much from the force of my early impressions, as from that simplicity peculiar to your worship, and which is so congenial with my taste. I was riding through G., the other day, and as I came opposite a piece of woods, I heard the sound of singing. I immediately discovered there was a camp meeting in the vicinity, and notwithstanding my business was very urgent, I could not resist my inclination to attend. So I tied my beast to a tree, and after walking a mile, I came to the camp ground. The first object that met my eye was the presiding Elder, Brother G. appealing in a most evangelical manner to the people, who were seated beneath the shading branches of the surrounding forest. How forcibly it brought to my mind the mount of Olives. I am considerably acquainted with Elder G. and though he takes no part in the political contests of the day, yet in feelings he and I have always coincided. [*Exit M.*]

Enter Universalist.

Lawyer. Ah, how d'do, Esq. Well, I attended your meeting in the school house, the other evening, and was well edified with the sermon. Your preachers, whether right or wrong, are certainly men of talents. Mr. S. used most splendid imagery in his sermon, and his arguments, admitting the premises, were certainly irresistible. I should have been pleased to have invited him home with me, but my wife was rather out of health that evening. I cannot see, for my part, why people should be so prejudiced against your sentiments. They are certainly very much misrepresented. There is one thing people say about your doctrine, however, which is true; and that is, that "it is extremely captivating." And as for its influence, I can say that many of our best citizens are Universalists. Let me see, I believe, Esq. that you have always been a warm politician and on the right side. Well, the approaching contest requires our unanimous exertions. [*Exit U.*]

Enter Quaker.

Lawyer. Well Thomas, how is thy health. I am glad thee has taken the trouble to call.

Quaker. I do not trouble gentlemen of thy profession very often; but I have called this afternoon to pay over some money to thee. As we Friends do not believe in training men in the art of killing folks systematically, they oblige us to pay for the enjoyment of our principles; and I understand thee is the—— I forget what you military people call it—the man who receives the commutation money.

Lawyer. Yes, and I wish I could get off as cheap as you do; whereas it costs me ten times that sum, besides eight or ten days drilling in the year. But what renders the task most unpleasant, is the reflection that always arises when I see the banner flying, and hear the drums beating around me, that the object of all this preparation is to train us in the art of destroying each other. And then I always think of the peaceable settlement of Pennsylvania, by Penn. My grandfather was a Quaker, and I have always admired their plainness of dress, simplicity of language, and pacific sentiments. In short Thomas, I have often thought that if we were all Quakers, society would resemble the state of our first parents in Eden.

Quaker. We shall never be all Quakers, so long as so many of us are hypocrites, and so long as hypocrites have so much influence. If thy grandfather was a Quaker, I am sorry thee has so much degenerated from thy ancestors. The scruples thee profess about thy military duty, condemn thee: for thee must be strongly deluded by the devil, to violate thy conscience at so great expense. Thee speaks our language very flippantly and admires our dress—thy ordinary dialect, and thy fashionable blue coat, figured vest and gaudy watch establishment are incontestible proofs of thy sincerity. Thee eulogizes Penn—I have heard thee eulogize Napoleon as highly. I have observed the duplicity thee uses for popularity. Thee reads a sermon for the Presbyterians in the morning, when they have no preaching. Thee goes in the afternoon and leads singing for the Churchmen. In the evening thee goes to the Universalist meeting. Thee admires the immersion of the Baptist, the camp-meetings of the Methodists, and the plain dress and language of the Friends. I will tell thee, friend, thee strongly reminds me of my brown horse. I once employed an honest Irishman to labor for me. I sent Patrick out in the morning to catch my brown horse. Now the brown horse ran in a pasture, in the middle of which was a large square pond. Patrick was gone a long time, and at length returned with the beast, after having chased him several times round the pond. "Well, Patrick," said I, "on which side of the pond did you find the horse?" "Troth," said Patrick, "and I found him *on all sides*." SIXON.

Delirium Tremens.

Extract from the second number of a series of essays published in the Springfield Gazette on the subject of intemperance:—

Delirium tremens, is one of the most singular diseases. The visions of one that is attacked with it, are at one time perfectly terrific, and at another ludicrous beyond conception; and sometimes, especially if the patient is a man of talent, they are the wildest mixture of the sublime and ludicrous, at one moment chilling the attendants with horror, and the next almost convulsing them with laughter. I have seen a man busily picking up half pennies, suddenly gather black horror in his countenance at sight of a devil that was just ready to pounce upon him—in a moment more the scene was changed; millions of rats pranced over the bed clothes, and he amused himself with their tumbling over each other. The visions are commonly very evanescent, the scene changing constantly, but sometimes the vision will continue for a great length of time.

I recollect a patient who sat at his window all day, watching the movement of a devil, who he said, had a bar in his hand, and was flying about, raising up this and that building with it. The delirium in this case had a singular termination. His wife was absent, and when she came home, he said to her, "Well wife, I'm glad you have come home, for there's a devil here that says I must go with him, and I want you to drive him off," and from that moment he saw nothing more of the devil. It would be well if wives could always cast the devil out of their husbands as easily as this. In this connection I will mention the termination of another case, related to me by my friend, Dr. ———. The patient for several nights had been chasing dogs, cats, rats, devils, &c. from garret to cellar. At length he went into the room where the family was, took down the family Bible, read a long chapter, then asked the Dr. to pray. At the conclusion of the prayer, he rose from his knees a sane man.

It is a remarkable fact that devils are almost always among the visions of this disease. I can remember but very few, among all the patients, that I have seen suffering with it, that did not in the course of the attack, see a devil—commonly they see a great many. A man once ran in great haste to a clergyman of my acquaintance, and said, "Show me quick, quick, that passage, Resist the devil and he will fly from you—for there are more than forty devils after me, there's a legion of them." I recollect one man who went one step beyond most patients—he saw devils shod with sculls clattering about the house. This man was possessed of fine talents, had a lovely family, and was surrounded by a great number of relations, among whom he would have been almost an idol, if he had not thus given himself up to destruction.

WASHINGTON, March 4.

In the Senate, to-day, Mr. Preston submitted a resolution declaring the expediency of retroceding the District of Columbia to the States of Virginia and Maryland,—those states assenting thereto, with such reservations as may be deemed necessary by the Government. Mr. Preston did not state his views in regard to this measure, and the proposition is probably thrown out with a view to test the sense of Congress, and the feelings of the District, and States concerned, on the subject. This resolution is the only notice hitherto taken of the penultimate paragraph of the President's Message, in which he earnestly recommends the extension of every political right to the citizens of the District which their true interests require, and which does not conflict with the provisions of the Constitution. I do not know how the proposition will be received by the "citizens of the District," but I have no doubt that their "true interests" would be promoted by the measure suggested by Mr. Preston. The city of Georgetown, in case of such retrocession, would, very probably, be made the Seat of Government of the State of Maryland, as it is much nearer the centre of the population and territory of the State than Annapolis. —*N. Y. Journal of Commerce.*

HUMBUG.—An itinerant dancing master and his wife advertise in the New-York papers to teach dancing on *Christian principles!* The Salem Landmark sagely remarks "how any principles of Christianity can be applied to dancing we are puzzled to know." This is one of the most impudent humbugs of the day—and that is saying a great deal.

Public Meeting.

We, the undersigned, being sensible of the extreme suffering of the Insane Poor of this State, and fully impressed with the necessity of Legislative action for their relief, deem it our duty to call the attention of our fellow citizens to the subject. We therefore invite those who are in favor of the proposed "ASYLUM for the INSANE" to meet together in *Portsmouth*, on the first WEDNESDAY in April. The hour and place of meeting will be hereafter designated and published.

The object of this call is to fix public attention upon the importance and necessity of affording to this unfortunate class of men, that relief which private charity cannot impart. This meeting is not intended to change public opinion, but to bring out a decided expression of that opinion. It matters not how strong may be the feelings of individuals in favor of relief for the insane; their unexpressed, unknown, good wishes can effect nothing; they must be publicly manifested that they may have their proper influence on the Government of the State.

It is well known that public opinion has been regularly strengthening in favor of this benevolent project. Many, it is true, are still indifferent; but their indifference we are persuaded arises from ignorance of the situation of the Insane in our State; and we seldom, if ever, meet any one decidedly opposed to Legislative action for their relief.—How can it be otherwise? Is it not established as truth, that in this State of New-Hampshire there are at least two hundred and fifty insane persons, most of whom are exposed to the most intense physical sufferings, some lying hopelessly in our County Jails, many confined in cages, others in cellars and garrets, whose lives are one long night of darkness and despair, without one ray of hope, one gleam of comfort? Unquestionably it is so: and equally undeniable is it, that had our Insane, at an early period of the disease, been placed in an Asylum, more than ninety out of the hundred would at this time have been useful, respectable and happy; and even now from one third to one half of those afflicted can be restored to perfect health by the proper treatment in a Hospital, and the incurable even may be rendered perfectly comfortable. The conclusion is irresistible, that the intense suffering of the Insane arises not so much from the nature of the malady, as from inattention, ignorance, or neglect.

With this conviction forced upon us by an investigation of the subject, it is painful to reflect that year after year passes away and nothing is done. The means of relief are in our hands, yet we appear contented to leave the subject to the Legislature without the least manifestation of our wishes that the means should be used. And it is not surprising that our Legislature has made no appropriation, when nothing but indifference and apathy appears on the part of the people. The result of this procastination is the continuation of the severe, unmitigated, and unnecessary suffering of the Insane, and the daily augmentation of the numbers of those whose reason is quenched forever on earth.

If the object be thus valuable; if the common feelings of humanity prompt us to exert ourselves, if a suitable provision for the Insane be a debt which the prosperous and happy owe to the afflicted and suffering, let us not shrink from our duty, let us not delay the work by our indifference. There is a responsibility resting on each of the citizens of this State. If, therefore, we do not accomplish the object, let us resolve that the failure shall not be caused by our apathy and neglect.

All those in other towns of the State who feel an interest in the condition of the Insane, are respectfully invited to attend the meeting, and to co-operate with the citizens of Portsmouth.

S. E. Coues	J. F. Shores
S. Chamberlain	Nath'l March
Tho's. B. Laighton	Robert Stokell
Elisha C. Crane	John Knowlton
Samuel Lord	Charles H. Ladd
Andrew P. Peabody	Robert Neal
Daniel P. Drown	Samuel P. Long
Charles W. Brewster	Rufus Kittredge
Charles A. Cheever	Robert Lefavour
Richard Jenness	Rich'd H. Ayer
Charles Burroughs	Timo. Upham
Joseph D. Pillow	John McClintock
Ichabod Goodwin	W. M. Shackford
John W. Foster	Joseph Hurd
W. H. Y. Hackett	Ezra Young
Benjamin Akerman	Supply Ham
Jeremiah Johnson	A. F. Putnam
Ichabod Bartlett	John Smith
James H. Pierrepont	James Day
John H. Boardman	T. H. Miller
Silas Durkee	Moses How
Josiah Dwight	A. Halliburton
John L. Hayes	Jonathan Barker
Samuel Treat	J. N. Sherburne
John S. Davis	Ichabod Rollins
John Rice	John Gregory
Samuel Larkin	Gideon Beck
John Bennett	John Laighton
James Nowell	Abner Greenleaf
E. F. Sise	John Haven
John P. Lyman	Alex'r Ladd
Samuel Hale	

Portsmouth, March 11, 1836.

David Rittenhouse.

From Memoirs of Historical Society of Pennsylvania.

The year 1732, gave birth to David Rittenhouse, a man who is deservedly ranked among those benefactors and ornaments of this country, by whom her character is elevated and distinguished. He was born at Germantown in the county of Philadelphia, and was the son of a respectable farmer. His fondness for mathematical science was displayed at the early age of 14, and while he was literally at the plough, the handles of which were covered with his calculations; and at the age of 17, without foreign assistance, he constructed a complete clock. Astronomy next became the subject of his inquiries, and procuring a few books, he soon made a wonderful progress. In 1768 he completed his first orrery, on which occasion Mr. Jefferson observed, that "as an artist he had exhibited as great proofs of mechanic genius, as the world had ever produced." The next year in company with several others, a committee of the American Philosophical Society, appointed for the purpose, he observed the transit of Venus. His report on this subject, not only gave satisfaction to the friends of science in this country, but obtained the applause of foreign astronomers. In 1775, he delivered the annual oration before the Philosophical Society, in which he exhibited both his attachment to, and profound knowledge of the science of astronomy, and the soundness of his principles as a patriot. The subsequent part of his life is well known, and falls without the limits of this sketch. He died in June, 1796, having tasted a full measure of the public honor and respect. "On the whole," says a foreign writer, "as a philosopher and a man of science, America has not produced any one superior to David Rittenhouse. To the principle of liberty he was invariably attached, his philanthropy was universal and rendered him a friend to the whole human race without distinction of country, color, or complexion. In private life, amiable and unassuming; in public a constant and firm assertor of the rights of man."

Byron.

In no production of modern genius is the reciprocal influence of morals and literature more distinctly seen than in those of the author of Childe Harold. His character produced the poems, and it cannot be doubted his poems are adapted to produce such a character. His heroes speak a language supplied not more by imagination than consciousness. They are not those machines, that, by a contrivance of the artist send forth a music of their own, but instruments, through which he breathes his very soul, in tones of agonized sensibility, that cannot but give a sympathetic impulse to those who hear.

The desolate misanthropy of his mind rises and throws its dark shade over his poetry; like one of his own ruined castles, we feel it to be sublime, but we forget that it is a sublimity it cannot have till it is abandoned by every thing that is kind and peaceful and happy, and its halls are ready to become the haunts of outlaws and assassins.

Nor are his tender and more affectionate passions those to which we can yield ourselves without a feeling of uneasiness. It is not that we can here select a proposition formally false and pernicious, but that he leaves an impression unfavorable to a healthful state of thought and feeling, peculiarly dangerous to the finest minds and most susceptible breasts. They are the scene of a summer evening, where all is tender, beautiful and grand; but damps of disease descend with the dews of Heaven and the pestilent vapors of night are breathed in with the fragrance and the balm, and the delicate and the fair are the surest victims of the exposure.—*Professor Frisbe.*

BEAUTIFUL INCIDENT.—At the meeting of citizens in the Methodist church in Green street, held last evening for the purpose of taking measures to re-build the noble structure known as "The Methodist Book Concern," very interesting and impressive addresses were delivered by the Rev. Dr. Bangs, and the Rev. Mr. Waugh. In the course of his remarks, Dr. Bangs related the following remarkable incident. Among the burning fragments of books and printed sheets which were whirled aloft upon the wings of the flame, and borne onward upon those of the wind, was a page of the Bible containing the 64th chapter of Isaiah. It was picked up on the morning of the conflagration, about twelve miles distant, on Long Island, and before the catasthrophe was known which had carried it thither. It was indeed a winged messenger of truth, in a double sense, for the fact is no less striking than authentic, that every word of the page was so marred as to be illegible, save the 11th verse, which reads in the words following:—

"Our holy and beautiful house, where our fathers praised thee, IS BURNED UP WITH FIRE: and all our pleasant things ARE LAID WASTE!"—*Com. Adv.*

The establishment is to be re-built immediately. At a meeting held on the subject, $13,000 were at once subscribed.

Brackett's Patent Universal Panacea.

FOR the cure of ring-worms, cancers, scald head, salt rheum, pimples, humors, or any eruptions of the skin.

This Panacea may be safely used by any person whatever without any fear of striking the humors to the stomach, and can be relied on as a safe and sure remedy for all diseases of the skin.

This certifies that I have been afflicted with a humor on my face and head for five years; which has been called by some a Ringworm, Leprosy, &c; and after trying numerous prescriptions, all to no effect, I made use of one bottle of Brackett's Universal Panacea, and found I had obtained an effectual remedy. N. WHEET.

Concord, Jan. 6.

This may certify that having been afflicted for eight months or more with what is called Ringworm, and after having made use of many remedies in vain, I applied to Mr. Brackett, and after using his Universal Panacea for a short time I received an entire cure.

CHARLES MOODY.

Numerous testimonials might be published of the efficacy of this Panacea, but we subjoin only the names of a few who have used the article in this town.

DR. NATH'L WHEET.
WM. RICHARDSON,
MICHAEL BLAKE,
HORATIO HILL,
GILMAN PALMER,
CHARLES MOODY.

The above valuable article may be had of the Manufacturer, GEO. BRACKETT, perfumer, or of J. C. EMERSON & CO. Druggist, at the sign of the Big Mortar, Concord, N. H.

PRICE—75 cents per bottle,
Concord, Jan. 7, 1836.

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